

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the Name of Allah,
the Most Gracious, the Most Merciful*

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It has been recorded in a
hadith Qudsi that Allah says,

وَمَا يَزَالُ عَبْدِي يَتَقَرَّبُ
إِلَيَّ بِالنَّوَافِلِ حَتَّى أُحِبَّهُ

“And My slave draws nearer to Me
by performing *Nawafil* acts (voluntarily
prayers and acts) until I love Him.”

(Bukhari: 6502)



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In the Name of Allah,
the Most Beneficent, the Most Merciful

All praise is due to Allah, the One and only and peace
and blessings be upon our leader and last Prophet.

To commence:

I have read the book of sheikh 'Abdullah bin Hamoud
al-Furaih entitled: *Al-Minah al-'Aleyyah fi Bayān as-
Sunnan al-Yawmeyyah* (i.e. the supreme blessings in
illustrating the daily *sunnan*) and have found it a very
useful work. It gathered all the verbal and practical
sunnan that should be followed by day and night. All
sunnan quoted in this book are supported by decisive
evidence. May Allah reward him abundantly.
May Allah grant all of us success, amen.

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On 7th Dhul Qi'dah 1434 A.H.



Introduction

All praise is due to Allah who says in His Holy Book,

﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ
كَبِيرًا﴾

"Indeed in the Messenger of Allah (Muhammad) ﷺ you have a good example to follow for him who hopes in (the Meeting with) Allah and the Last Day and remembers Allah much."

(33:21)

All praise is due to Allah who sent us His final Messenger and revealed to us through him His perfect Book and prepared and selected Companions and pious predecessors to carry out the mission of conveying Islam. As a result, they delivered this message to us through their sayings and actions, which have been documented throughout history.

Thus, they were the best bearers of this message who exhibited great examples and demonstrated their sincere love for Prophet Muhammad ﷺ. Peace and blessings be upon the most excellent of all human beings, whose Sunnah extends to

the first and the last of all humans. There is no one who can surpass him with regards to praying, fasting and supplicating. The Prophet bequeathed us his pure and unscathed Sunnah, and anybody who adheres to it will be safe from the Hellfire. Allah's peace and blessings be upon him, his family and those who follow his way until the Day of Judgement.

To proceed:

Respected reader, the following is a compilation of some Sunnan (practices of the Prophet ﷺ) and acts of worship. It is the very Sunnan that has been passed down to us through generations, whether they be known or unknown acts of worship, or those that are neglected, all of which are blessings of Allah the Almighty, only for this nation. Therefore, by adhering to them one increases their own acts of worship, as these Sunnan help to increase and multiply a person's reward. Such a reward was not granted to any previous nation since Allah the Almighty has favoured this nation above all nations. He bestows great rewards upon those who hasten to practice such Sunnan, thus, they are greatly sublime, and fruitful. A very sincere brother suggested that I note them down - may Allah reward him abundantly.

In fact, there are two reasons that motivated me to make this compilation.

Firstly, that which disturbs every Muslim, grieves the heart and fills the eyes with tears is what is fabricated about the Prophet ﷺ and makes a mockery of him. May Allah take revenge on those who say and do such deplorable things. They make fun of the Prophet and draw mocking cartoons of him and we still hear of such atrocities occurring from far and wide to this day. This is not something strange, as

requires practicing it."

Consequently, what is mentioned above is the case of many of us. I cannot deny that there are luminous examples in our lives and forms of neglecting the Sunnah are many. Ponder, dear readers, at the examples of the early generations who were both practically and emotionally very close to the Sunnah of the Prophet ﷺ. They were also followed by pious predecessors (may Allah have mercy upon them) and such examples are various in this chapter. I mentioned some in the introduction, in order to motivate both you and myself to practice this Sunnah. If Allah wills this will stimulate our will to apply the Sunnah in our lives.

I ask Allah with His fairest names and His supreme attributes to make me and you follow the Sunnah, and to apply it into our lives and actions. Indeed, Allah is fully able to do so. May the peace and blessings of Allah be upon our Prophet ﷺ, his family and his companions until the Day of Judgment.

Written by one who is meek and looks for Allah's Mercy,

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Prelude

The meaning of Sunnah:

Sunnah means what is recommended and preferred. So, Sunnah is that which is commanded in the Shari'ah but is not obligatory. The fruit of which is, the one who applies it will be rewarded and the one who neglects it will not be punished.

Examples of the eagerness of the Salaf (pious predecessors) to apply the Sunnah:

1. Imam Muslim reported through An-Nu'man Ibn Salim from 'Amr Ibn Aws that he said, 'Anbasa Ibn Abu Sufian told me in his illness by which he died about a Hadith so that he might be relieved by it. He said: I heard Umm Habibah saying: I heard the Messenger of Allah ﷺ saying,

"He who prays twelve rak'ahs in a day and night, a house will be built for him in paradise because of them."

Umm Habibah said: "I have never abandoned observing them since I heard about them from the Messenger of Allah, peace and blessings of Allah be upon him." 'Anbasa said: "I have never abandoned observing them

the Sunnah, as they were unaware of its virtues.”¹

4. The hadith of Sa'id Ibn Jubair ؓ that 'Abdullah Ibn Mughaffal ؓ saw a man throwing stones with two fingers (at something) and said to him, "Do not throw stones, for Allah's Messenger ﷺ has forbidden throwing stones, or he used to dislike it." 'Abdullah added: "Throwing stones will neither hunt the game, nor kill (or hurt) an enemy, but it may break a tooth or gouge out an eye." ²

Examples of maintaining the Sunnah and respecting it are numerous; and there is no wonder here, as the Companions were eager to do goodness. Thus, later generations were affected by them. History recorded the examples of those who stuck to the Sunnah - and of course - this enabled the people to follow the Sunnah.

Imam Ahmad (may Allah have mercy upon him) collected nearly forty thousand ahadith in his *Musnad*, and he followed all of them. He said, "I never learned a hadith without applying it." When he read that the Prophet ﷺ had himself cupped and paid Abu Taibah, the cupper, one Dinar of gold, he (Ahmad) said, "I had myself cupped and I also paid the cupper one Dinar too." Imam Ahmad (may Allah have mercy upon him) did so in order to apply the hadith, and there are many other similar examples of this. We ask Allah – glorified be He – to revive the Sunnah in our hearts so that we may attain part of these blessings and favors and be close to Allah through the Sunnah that He entrusted to Prophet Muhammad ﷺ.

Ibn al-Qayyim (may Allah have mercy upon him) said, "Unlike others, you will find the one who follows the Sunnah

to be showered with spirituality, glory, greatness and the approval (of the people)."

Al-Hassan al-Basri said, "The real believer is the one who is given sweetness (of faith) and respect." ¹

• Some of the fruits of following the Sunnah:

Respected reader, there are many fruits which result of following the Sunnah:

1. Reaching the stage of love, i.e. drawing closer to Allah. By performing additional prayers (*nawafil*), a believer attains Allah's love. Ibn al-Qayyim (may Allah have mercy upon him) said, "Allah will not love you until you love His beloved (Prophet Muhammad ﷺ) both internally and externally, until you believe him, you obey his orders, reply to his call, you resort to his judgment, you prefer his love over the love of other human beings, and you give priority to being obedient to him. Otherwise, do not overburden yourself, go back to your previous state, and try to find some other pathway, but know you will not be on the right track if you do."²
2. To gain the company of Allah, so that Allah guides him/her to success. Thus, the person's organs will only do what Allah, the Almighty, pleases because if the person gains Allah's love, he will also gain His company.
3. Having his supplications answered, as this also leads to Allah's love. Thus, the one who draws closer to Allah through acts of *nawafil*, he will attain Allah's love and the one who gets Allah's love will have his supplications answered.

¹ Refer to: *Jima' al-Juyush al-Islameyyah*, 1/8

² *Madaraij as-Salikin*, 3/37

¹ Refer to his explanation of Muslim's Sahih 7/15 hadith 945.

² Al-Bukhari no. 5479, Muslim no. 1954

The Timed Sunnan

Timed Sunnan means those acts associated with specific times during the day and night. Thus, they are to be performed according to such specific times. I have divided them into seven categories: Before dawn, dawn, forenoon, noon, afternoon, sunset and evening.

Before Dawn

This is the time of the day when we wake up to perform the Fajr prayer. The texts have indicated that there are numerous Sunnan that the Prophet ﷺ used to perform during this time. Accordingly, the Sunnan pertaining to this time are further divided into two sections:

The first section: Upon waking:

There are many things that the Prophet ﷺ used to do upon waking up from sleep, including:

1. Rubbing his mouth with a tooth pick/brush. On the authority of Hudhaifah ؓ it was reported, "When the Prophet got up at night, he used to clean his mouth

with *siwak*""¹ In another narration by Imam Muslim, "If the Prophet woke up at night, he would rub his mouth with *siwak*""²

2. He ﷺ used to recite certain *adhkar* upon waking up. An example is which was reported in Al-Bukhari's *sahih hadith* also by Hudhaifah ؓ who said, "When the Prophet ﷺ would go to sleep at night he would say,

بِاسْمِكَ اللَّهُمَّ أَمُوتُ وَأَحْيَا

'In the name of Allah we die and we live.'

When the Prophet woke up he would say,

« الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ »

'All praise is due to Allah who has given us life after our death and to Him is the resurrection.'""³

It was also reported by Muslim through the hadith of Al-Baraa ؓ.⁴

3. He would wipe his face after waking.
4. He would look at the sky.
5. He would recite the last verses of the chapter of Al-Imran, (i.e. chapter no. 3)

These are the first three Sunnan as they are reported in an agreed upon *hadith* related by Ibn 'Abbas who said, "I spent the night with my aunt Maimoonah (may Allah be pleased with her) (who was the wife of the Prophet ﷺ). During the night, the Prophet ﷺ got up to perform his night prayer (*Tahajjud*). I also got up and stood at his left side. He then caught hold of

¹ Al-Bukhari, no. 245

² Muslim no. 255

³ Al-Bukhari, no. 6324

⁴ Muslim, no. 2711

my head and made me stand on the right side." (Note: At this time Abdullah bin 'Abbas was very young and had not yet reached the age of puberty).¹

In another narration of Imam Muslim it was said, "The Prophet ﷺ woke up at the last part of the night, he went out and looked at the sky. Then, he recited,

﴿إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِّأُولِي الْأَلْبَابِ﴾

"Verily! In the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding." (3:190)

He would also rub his eyes just to expel sleep. In Muslim's narration, we find the illustration of what should be recited to practice this Sunnah. Therefore, the person should recite these verses, 3:190-200, and the recitation of the Prophet of these verses before making ablution indicates that it is permissible to recite the Qur'an even while being in a state of minor impurity.

6. He would wash his hands three times. Abu Hurairah ؓ, narrated that the Prophet ﷺ said,

"When anyone of you awakens from sleep, he should wash his hands three times before placing them in a basin of water, because he does not know where his hands had spent the night."

7. To sniff water up the nostrils thrice and to blow it out thrice. Abu Hurairah ؓ reported that Allah's Messenger ﷺ said,

"When any one of you awakes up from sleep and performs ablution, he must clean his nose three times, for the devil

*spends the night in the interior of his nose."*¹

In the narration of Bukhari it reads,

*"If anyone of you rouses from sleep and performs ablution, he should wash his nose by sniffing water into it and blowing it out thrice."*²

Advantage

As for the Prophet's ﷺ saying

"...for the devil spends the night in the interior of his nose,"

scholars have differed about its meaning. A group said that it is metaphorical and not real, while another group said that it is real as the nose is one of the ways that leads to the heart. All other ways are closed except the nose and ears, thus the devil would enter through them. 'Abdullah Ibn Mas'ud ؓ narrated that it was mentioned before the Prophet ﷺ that there was a man who slept the night until the morning (after sunrise). The Prophet said,

*"He is a man in whose ears (or ear) Satan has urinated."*³

As for the mouth, it could be closed also. Hence, the Prophet ﷺ encouraged us to close it upon yawning as a means to prevent the devil from entering. Muslim reported in a *sahih* hadith through 'Abdullah Ibn Mas'ud ؓ that the Prophet ﷺ said,

*"When one of you yawns, he should try to restrain it with the help of his hand since it is the Satan that enters therein."*⁴

In another narration it reads,

"Yawning in prayer is an act of Satan, so when one of you

1 Al-Bukhari no. 183, Muslim no. 763

1 Muslim, no. 238

2 Al-Bukhari, no. 3295, Muslim no. 238

3 Al-Bukhari no. 3270, Muslim no. 774

4 Muslim no. 2995

Abu Hurairah ؓ reported that the Prophet ﷺ said, "When the Muslim – or believing slave does *wudu* and washes his face, every wrong thing at which his eyes had looked at leaves with the water – or with the last drop of water. When he washes his hands, every wrong thing which his hands had touched leaves with the water – or with the last drop of water. When he washes his feet, every wrong thing to which his feet had walked towards leaves with the water – or with the last drop of water until he emerges cleansed of his sins."¹ He also narrated, "My beloved friend (the Prophet ﷺ) said to me: 'A believer adornment would reach the places where the ablution reaches.'" ²

The second section *Qiyam al-Layl* (night prayer) and *witr* (prayer that is performed at night after *Isha'a* (night-time prayer) or before *Fajr* (dawn prayer)):

There are many Sunnan to be performed and they include:

1. It is an act of Sunnah to pray the night prayer on time; thus if someone were to ask what the best time would be to perform for the night prayer? It should be answered that it starts after finishing the '*Isha'a* prayer and lasts until dawn breaks. Hence, the time for *witr* is between the '*Isha'a* prayer and *Fajr* prayer. This is proven by the following ahadith.

(A) 'Aishah (may Allah be pleased with her) narrated, "Allah's Messenger ﷺ used to offer eleven *rak'ahs* between the '*Isha'a* and *Fajr* prayers. He used to make *tasleem* (i.e. to say peace be upon you when finishing the prayers to indicate the

prayer is finished) and then would end with a single *rak'ah*."¹ An agreed upon *hadith*.

(B) 'Aishah (may Allah be pleased with her) narrated, "Allah's Messenger ﷺ offered the *witr* prayer in the beginning of the night, the middle, and at the end and would offer it until the time of *sahar* (i.e. the last portion of the night).²

(C) Ibn al-Mundhir said, "Scholars unanimously agree that the time for *witr* is between the '*Isha'a* and the *Fajr* prayer."³

As for the best time to offer the night prayer, it is the second third of the night when nearly half of it is finished. In other words, the Muslim would divide the night into thirds, and then offer the prayer in the second part and sleep in the last.

What proves this is the *hadith* narrated by 'Abdullah Ibn 'Umar (may Allah be pleased him) when Allah's Messenger ﷺ said,

*"The most beloved fasting to Allah was the fasting of the Prophet Dawud, who used to fast alternate days. And the most beloved prayer to Allah was the prayer of Dawud, who used to sleep the first half of the night, pray for one third of it and again sleep for a sixth of it."*⁴

Hence, if someone wanted to apply this Sunnah, how would he calculate the night time?

A person should calculate the time once the sun sets until the appearance of dawn. Then, he should divide the night into

1 Muslim no. 244

2 Muslim no. 250

1 Al-Bukhari no. 994, Muslim no. 736

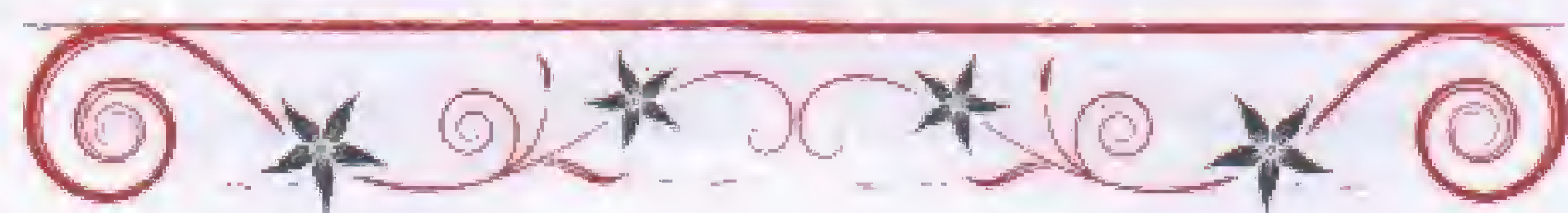
2 Al-Bukhari no. 996, Muslim no. 745.

3 Refer to: *Al-Ijma'*, p. 35

4 Al-Bukhari no. 3420, Muslim no. 1159



Secondly *Fajr Time*



Secondly, *Fajr Time*

There are numerous actions that form part of the Sunnah of the Prophet ﷺ, of which include:

1. **To repeat after the Muezzin.** It is Sunnah for the one who hears the *adhan* to repeat the same words as the *adhan* except when the Muezzin says, "Hayy 'ala as-Salah, hayy 'alal al-falah," a person should say, لا حول ولا قوة إلا بالله "lahawla wa la quwata illa billah," (there is neither might nor power except in Allah) in its place in accordance with the following *hadith*. It was narrated from 'Umar Ibn al-Khattab ؓ that the Allah's Messenger ﷺ said:

"If the Muezzin says, 'Allahu Akbar, Allahu Akbar (Allah is most great, Allah is most great),' and one of you says, 'Allahu Akbar, Allahu Akbar (Allah is most great, Allah is most great)'; Then he says, 'Ashhadu an lā ilāha ill-Allah (I bear witness that there is no god except Allah),' and you say, 'Ashhadu an lā ilāha ill-Allāh (I bear witness that there is no god except Allah)'; Then he says, 'Ashhadu anna Muhammadan Rasulullah (I bear witness that Muhammad is the Messenger of Allah),' and you say, 'Ashhadu anna Muhammadan Rasulullah (I bear witness

to start with the right in all his affairs.”¹ The rule is that anything that leads to honouring the person, should be started with the right, otherwise, one should start with the left.

6. **To utter the Sunnah adhkr upon entering and leaving the mosque:** Abu Humaid or Abu Usaid (may Allah be pleased with him) narrated that the Messenger of Allah said,

“If one of you enters the mosque he should say:

اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ

‘O Allah! Open Your gates of mercy for me,’

and if he leaves the mosque he should say:

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ

‘O Allah! I ask You out of Your favors.’²

7. **That he should offer two rak’ahs to greet the mosque:** This is in case if a person comes early to the mosque, it is Sunnah for him to offer two rak’ahs before sitting. Abu Qatadah ؓ narrated that Allah’s Messenger ﷺ said,

“If anyone of you enters a Mosque, he should not sit until he has offered a two units of prayer.”³

Offering two rak’ahs would be enough to greet the mosque and the two Sunnah rak’ahs before Fajr, noon, or duha (forenoon) prayer would replace the rak’ahs for greeting the mosque. The same is said about the witr or even an obligatory prayer because the significance is that the person should not sit down before offering

some rak’ahs as mosques were built mainly for prayer.

8. **It is Sunnah for men to hasten to be in the first row as it is the best line, for women the last row is the best for them:** Abu Hurairah ؓ reported that Allah’s Messenger ﷺ said,

“The best of the prayer lines for men are the first rows, the worst being the final rows. The best of the prayer lines for women are the final rows and the worst are the first rows.”⁴

The best means with regards to having the greatest reward and the worst means with regards to having the least reward. This hadith applies in the case when men and women pray together with no separation. Thus, the last row would be the best as they are away from men’s eyes. However, if there was a barrier such as a curtain, wall, etc. or there is a separate room for women, the best line here would be the first for women of course as they are far away from men. There are many ahadith that indicate the virtues of the first row. Abu Hurairah ؓ narrated that Allah’s Messenger ﷺ said,

“If the people knew the reward for pronouncing the adhan and for standing in the first row (in the congregational prayer) and found no other way to get it except by drawing lots they would do so, and if they knew the reward of offering the Dhuhr prayer early (in its stated time), they would race for it and if they knew the reward for ‘Isha’ and Fajr prayers in congregation, they would attend them even if they had to crawl.”⁵

Also, the hadith of Jabir Ibn Samurah ؓ that the

1 Al-Bukhari no. 168, and Muslim no. 268

2 Muslim no. 713.

3 Al-Bukhari no. 1163, Muslim no. 714.

4 Muslim no. 440.

5 Al-Bukhari no. 615, Muslim no. 437

Morning Adhkar

Time for morning adhkar starts from the time of Fajr once the muezzin makes the adhan. Undoubtedly, such adhkar protect the Muslim in this life and are treasures for him in the Hereafter. We will mention more about morning and evening adhkar – Allah willing – when we talk about the afternoon prayer.

Morning and evening adhkar:

1- Whoever says,

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

"There is no god but Allah alone with no partner. His is the kingdom and His is the praise, and He has power over everything,"

Hundred times a day in the morning, has the same reward as if he had freed a slave, and a hundred good deeds are written for him and a hundred bad deeds are erased from him and he has protection from Shaytan

on that day until evening. And whoever says that in the evening, he will have the same reward.¹ Narrated from the hadith of Abu Hurairah رضي الله عنه, and Sheikh Ibn Baaz (may Allah have mercy upon him) graded its *isnad* as *Hassan* (fair).

2- 'Abdullah Ibn Mas'ud reported that when it was evening Allah's Messenger ﷺ used to supplicate,

أَمْسَيْنَا وَأَمْسَى الْمُلْكُ لِلَّهِ ، وَالْحَمْدُ لِلَّهِ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ
اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ خَيْرِ هَذِهِ اللَّيْلَةِ وَخَيْرِ مَا فِيهَا ، وَأَعُوذُ بِكَ مِنْ شَرِّهَا
وَشَرِّ مَا فِيهَا ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْكَسَلِ ، وَالْهَرَمِ ، وَسُوءِ الْكِبَرِ ،
وَفِتْنَةِ الدُّنْيَا ، وَعَذَابِ الْقَبْرِ

"We entered upon evening and the whole Kingdom of Allah and praise is due to Allah. There is no god but Allah, the One Who has no partner with Him. O Allah, I beg of You the good of this night and I seek refuge in You from the evil of this night and the evil which follows it. O Allah, I seek refuge in Thee from sloth, from the evil of vanity. O Allah, I seek refuge in You from torment in the Hell-Fire and from torment in the grave."

In the morning he used to say,

أَصْبَحْنَا وَأَصْبَحَ الْمُلْكُ لِلَّهِ... أَسْأَلُكَ خَيْرَ مَا فِي هَذَا الْيَوْمِ وَخَيْرَ مَا بَعْدَهُ ،
وَأَعُوذُ بِكَ مِنْ شَرِّ مَا فِي هَذَا الْيَوْمِ وَشَرِّ مَا بَعْدَهُ

"We entered upon evening and the whole Kingdom of Allah and praise is due to Allah, There is no god but Allah... etc. O Allah, I beg of You the good of this day etc."²

From the hadith of 'Abdullah Ibn Mas'ud رضي الله عنه.

1 Al-Bukhari no. 3293, Ahmad 2/375no. 8873, At-Tirmidhi no. 3468, Ibn Majah no. 3798

2 Muslim no. 2723

Fourthly, Dhuhr Time **Sunnah!**

This includes various areas of discussion

The first subject matter is concerned with the Sunnan that should be performed before the prayer as well as those thereafter:

We have already discussed the regular Sunnan and we mentioned that it is Sunnah to offer four raka'at before the noon prayer and an additional four thereafter as indicated by the hadith of 'Aishah and Umm Habibah (may Allah be pleased with them both).

The second area under discussion is to lengthen the first raka'ah:

The hadith of Abu Sa'id al-Khudri ؓ who narrated the following states:

"The *Iqamah* for *Dhuhr* prayer would be made and a person could go to the *Al-Baqi'*, relieve himself, perform ablution and go (to the mosque), and the Messenger of Allah ﷺ would still be in the

first *raka'ah*, making it lengthy."¹

Accordingly, it is Sunnah to prolong the first *raka'ah* of *Dhuhr* prayer and the same is applicable if a person prays alone. Unfortunately however, this practice is one of the neglected Sunnan. We ask Allah, the Almighty, to make us of those who are eager to apply and adhere to the Sunnah.

The fourth point of focus is to delay the prayer when it is hot until it cools down:

What substantiates this is the following elevated hadith (i.e. *marfu'* and this means that the *hadith* is traced directly to the Prophet ﷺ) narrated by Abu Hurairah ؓ that the Prophet ﷺ said,

"If it is very hot, then pray the *Dhuhr* prayer when it becomes (a bit) cooler, as the severity of the heat is from the raging of the Hell-fire."²

Ibn 'Uthaimen (may Allah have mercy on him) said, "As for what people used to do, namely, praying after the end of the *zawal* time (when the sun moves away from its central meridian) by half an hour or an hour, they said that this was just to avoid the sun's heat. In fact, this is not true as it is known that the sun becomes hotter after the *zawal* time. Hence, if we say that the *zawal* in summer ends at 12:00pm and '*Asr* time at 4:30pm, this means that the time of *Ibrad* (waiting until it cools down) will continue until 4:00 pm approximately."³

Ibrad is general for the one who prays in congregation or alone and this is the correct opinion that was adopted by Sheikh bin 'Uthaimen (may Allah have mercy on him). This includes women too, because of the general meaning of the hadith of Abu Hurairah ؓ.

1 Muslim no. 454

2 Al-Bukhari no. 533 and 534, Muslim no. 615

3 Refer to: Al-mumti, 2/104,105.

Sunnan in dress and adornment

1. To start with the right foot when putting on shoes

When putting on shoes, it is Sunnah for a Muslim to start with the right foot first and when taking them off it is Sunnah to start with the left foot first. What substantiates this is the hadith of Abu Hurairah رضي الله عنه, who narrated that Allah's Messenger ﷺ said,

*"When any of you puts on his shoes, he should put on the right one first; and when he takes them off, he should begin with the left. Let the right shoe be the first to be put on and the last to be taken off."*¹

In Sahih Muslim, Abu Hurairah رضي الله عنه narrated that Allah's Messenger ﷺ said,

*"When one of you puts on sandals, he should first put on the right foot and when he takes them off he should take off the left one first, or he should put them on together or take them off together."*²

In other wording relayed by Muslim, it is reported,

"None of you should walk with one shoe, but should either

*wear them both or take them both off."*¹

In further different wording reported by Muslim, it is reported,

*"If the strap of the sandal of one of you breaks, let him not walk in one sandal until he fixes it."*²

A strap is the name for the leather of the sandal.

There are three Sunnan mentioned in these two *ahadith*:

1. Start with right-hand side when putting on shoes.
2. Start with left-hand side when taking them off.
3. Wear both sandals or take off both so you do not walk with only one shoe, rather, the Prophet ﷺ disallowed the walking with one shoe due to what was mentioned in the 'other' relation:

"None of you should walk with one shoe..."

4. One might ask: what is the objective of preventing one from walking with only one shoe?

Imam an-Nawawi (may Allah have mercy on him) said, "Walking with one shoe or one sandal without an excuse is abominable (*makrouh*) and it is supported by the *ahadith* mentioned in Muslim's *sahih*."

Scholars say that the reason is that it is a distortion and contrary to solemnity and because the foot which wears the shoe is higher than the other, and as a result walking becomes difficult and may even cause tumbling. These three good manners are unanimously ordered, however, without obligation (*mustahabb*) and if the straps of the shoes are broken, one should take off both shoes and not walk in one only until the straps are fixed as the *Hadith* states."³

1 Muslim no. 2097

2 Muslim no. 2098

3 Refer to his explaining of Sahih Muslim, hadith no. 2097.

1 Al-Bukhari no. 5856

2 Muslim no. 2097